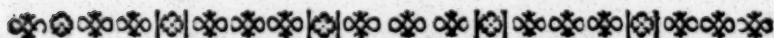


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(Gast)

A
L E T T E R
FROM A
C L E R G Y M A N
OF THE
Established Church of Ireland,
To those of his Parishioners
WHO ARE
Of the POPISH Communion.



Therefore thus saith the Lord God, BECAUSE YE HAVE
SPOKEN VANITY AND SEEN LIES, THEREFORE BE-
HOLD I AM AGAINST YOU, *saith the Lord God:*

BECAUSE WITH LIES YE HAVE MADE THE HEART
OF THE RIGHTEOUS SAD, WHOM I HAVE NOT MADE
SAD; AND STRENGTHENED THE HANDS OF THE
WICKED, THAT HE SHOULD NOT RETURN FROM HIS
WICKED WAY, BY PROMISING HIM LIFE.

EZEKIEL xiii. 8. 22.



D U B L I N : printed.

LONDON Re-printed, for W. FADEN, near Shoe-
Lane, Fleet-Street; B. LAW, in Ave-Mary-Lane,
and E. and C. DILLY in the Poultry. MDCCLXVII.

THE
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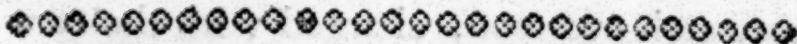


THE
CLERK



A

LETTER, &c.



My dearly beloved in Christ Jesus!

AND in sincerity of heart do
A I thus affectionately address
you.—Ye are truly “my
“beloved in Christ Jesus,”
however religious opinions may seem to
have set us at a distance, the one from
the other.

For surely never shall aught of “dif-
“ference in religious matters” make me to
forget, that ye are my Fellow-Citizens,
my Fellow-Christians, partakers of the

A 2

same

same blessings—heirs of the same hopes—and, with all, Men such as I am, frail, weak, liable to passions, liable to error, to whose mistakes forbearance should be shewn, and whose infirmities require to be treated with a gentle hand.

Never shall I cease to remember, that I am bound to you by the strongest ties, set to watch over you, charged with the care of those very Souls of yours, which are of highest price in the sight of the Blessed Redeemer of the World, and of which, should any of them be lost through my negligence, account will assuredly be demanded of me.

And never therefore, if I can promise any thing for myself, never shall I cease to love you with tenderest affection, to cherish your real interests, to advise, to invite, to win you over to us, by every kind of friendly aid and humane office; and, if I cannot persuade you into paths of more safety, at least to warn you from the dangerous

dangerous precipices, that lie along the road, in which ye are unhappily holding on.

Do not misapprehend me. Think not, that I mean, that in the Popish Church salvation is not to be found. Far be it from me, ever to harbour an opinion so inconsistent with Christian Charity! Doubtless, even in your Church, hazardous as I think the ways of it, when men walk in them with hearts honest and unsuspecting, fully persuaded, that its Opinions and Practices have sufficient warrant from Heaven—and especially, when through want of abilities, or want of means, they are shut out from better lights—or by the artifice of their *pretended* Instructors are taught to think the worst of all persons, who seek to inform them more faithfully—in all these cases, however I may pity, God forbid I should condemn, those mistaken men, who with a zeal, worthy of the best cause, cheerfully travel on under their heavy burthen

burthen of Superstitions and Bodily Observances.

And even with regard to *those*, who might have known better, and of whom certainly many know better—with regard to *those*, who from a spirit of party, of obstinacy, of pride, from a view to worldly interests, from a love of holding dominion over the consciences of men, from a fear of being upbraided at Apostates from their former Faith, employ their wit and power in confirming the People in their delusions, and help on the Cause of Imposture, *knowing* it to be the Cause of Imposture—even with regard to *these*, wicked and impious as they may justly be said to be, far be it from me to set limits to the Divine Mercies, and to determine *that*, which it belongs only to the Almighty to determine!

Indeed, to speak the truth of the greater number of you, surprising may it well be accounted, that in these kingdoms, where
so

so many Means of Instruction are open to you, and such powerful Reasons seem to call upon you to question the Authority, on which ye depend, this unhappy Superstition should be found to have so fast an Hold.

In other Countries the Case may be different. There, the Laws of the State and the Practices of Popery are interwoven, the one through the other; and Princes, fond of absolute Power, are earnest in supporting a Belief, which, the most effectually of all others, prepares the Neck for the Yoke of Bondage. There also have they a deal of Shew and Parade to amuse and captivate—Churches and Altars of finished Workmanship--glittering Ornaments—superb Paintings—exquisite Music—grand Processions--splendid Festivals. And therefore, that *there* they should still continue to be hoodwinked, when, besides, there is no friendly Hand to remove the Bandage from their Eyes, is hardly Matter of Wonder.

But

But that here, where this strange Pile stands forth to view, naked and unproped—that in this enlightened Land of Freedom, where ye have the Opportunity of seeing into all the foul Inside of those Superstitions, which abroad have such a dazzling Covering thrown over them, you should still court Deceit, and cast from you the simple and rational Manner of Worship, which our Church offers to you, seems to be a Matter, for which it may be difficult to assign a Cause.

Is it, that Popery has some secret Charm? and that caught by the seducing Bribes it holds out to you of Indulgences, of Absolutions, ye are unwilling to leave a Religion, which flatters you with these fond Hopes of Salvation, on Terms so easily complied with, and which lay the favourite Passions of the human Heart under such little Restraint?

Examine yourselves, and speak honestly—is it not This, that binds you so strongly

strongly to Popery and its Practices?—Many of you, even of the most zealous amongst you, far from knowing on what foundation most of its Doctrines rest, scarcely know, what these Doctrines are. Even the meaning of the words, by which it expresses several of its tenets, ye are utterly unacquainted with. Works of Supererogation—Transubstantiation—Unbloody Sacrifice—how few of you who know what is thereby implied?

But you have been taught to believe that this Church has power *to release* you, or *not to release* you, from the Condemnation, which, ye fear, your Sins have deserved. And therefore, whatsoever she enjoins you to believe, whatsoever she commands you to observe, ye will, ye must, receive with the most submissive obedience.

I lay it not to your charge. What man, under the like persuasion, but would also do the like?—Where I once assured,

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that

that any Earthly Being had power to blot out all my sins, or that even the smallest addition might be made to my happiness in the Dwellings of Immortality, by the favour he was here enabled to dispense unto me, could I attempt to question his words ! could I forbear to behold him with reverence !

Are ye not, I appeal unto yourselves, in this very case ?—From your earliest years, have ye not been made to believe, that the Office of the Priest, in your last hours especially, is of the utmost moment to your salvation ? that by his administration the souls of men obtain favour in the sight of God ?

Ye have seen a beloved parent, a fond husband, a darling child, close their eyes in death. Ye have been witnesses of what the Priest has done for them, before their departure—receiving their Confession—pronouncing their Absolution—administering unto them the
Sacred

Sacred Wafer—anointing them—repeating the Sign of the Cross over various parts of their bodies—placing a Crucifix between their joined hands—have ye not been taught that these things are *pledges* of their future happiness? that the Reconciliation, which is thus wrought for them, is recorded above in the Book of life?—that the Father of Mercies is bound to ratify it?—and had they died without These, would you not have accounted their lot to be exceedingly deplorable?

When ye yourselves, likewise, have been cast down in the bed of sickness, and the apprehensions of death have been heavy on you, have ye not had messenger dispatched after messenger, that the Priest might come, and by performances of the same nature secure your acceptance with the Almighty? and were ye not persuaded, that his services, on these interesting occasions, were of *highest* efficacy?

I mind not what evasive answers your Priests may artfully have recourse to, when pressed with hard questions by those of other communions.—I appeal unto yourselves.—Are ye not encouraged in these hopes?—Are ye not instructed to have dependence on these services?

Even with regard to the most enormous sinners, to those, who have lived out their days in intemperance, and uncleanness, and dishonesty, and violence, who never made reparation for any wrong, nor shewed compunction for any wicked deed; if, at the close of life, these foul transgressors happen to be earnest for the Rites of the Church—if they have the good fortune to procure the Priest's attendance—if they seem to hang upon his words—if they run over their beads with apparent zeal—and call fervently on the *Virgin Mary*, and *St. Bridget*, and *St. Patrick*, and the rest of your Canonized List—and if, by means
of

of these specious arts, they obtain their *due* provision of Absolutions and Anointings—and especially, if they are so happy as to be admitted to touch any sacred Relick, the imaginary remains of some Saint, a shred of an old garment, a bone, a tooth perhaps, or—best of all!—some mouldered scrap of wood, a portion, doubtless, of Holy Cross—will ye not be apt to believe, that these feats have cleared off much of the black accompt? and that what remaineth may easily be balanced afterwards, at the small expence of some new masses?

Now, should it be, that these fair promises, with which ye thus suffer yourselves to be amused, are all mere illusions, neither founded in the declarations, of our blessed Lord, nor supported by the authority of the Fathers of the first ages of Christianity—should it, upon close examination, appear, that these *powers* claimed by the Ministers of Popery are altogether of human invention,

vention, the contrivances of ambitious ill-designing men, who in order to establish a sure empire to themselves, have had the art of engaging in their interests our own passions and darling Appetites, and of availing themselves even of the *terrors* of guilty consciences——should this be found to be the case, and that they have cheated you of your money, of your reason, of all, that is most precious to you, making traffic of your very SOULS—what must ye think of them ! what must ye think of yourselves !

“ Ourselves!——we have been misled”
 ye will say——“ in the honesty of our
 “ hearts we have laid hold on this de-
 “ pendence, which the authority of
 “ Those, whom we have always been ac-
 “ customed to have in reverence, induced
 “ us to rest upon. And have you not
 “ said, that to the errors of men, it is to
 “ be hoped, indulgence will be shewn ?
 “ ——that the being mistaken, when the
 “ mistake

“ mistake is not wilful, is a powerful
 “ plea for mercy before God ?”

I deem the highest of the Mercies of our Heavenly Father. He certainly “ will
 “ not gather where he has not strowed.” And when we are *indeed* mistaken, when we sincerely and honestly act according to what is the *real* persuasion of our minds, however ill-grounded that persuasion, I have the firmest faith, that He will not strictly require it at our hands.

But, as to the present point, is it possible ye should ever be persuaded, that the Priest has all this wonder-working power he tells you of?——

Look——every one of you into his own heart——and say——is not this same *heart* of your's in league with him? and do not your own vicious inclinations, and ruling lusts, lead you to wish well to a Religion, so complaisant, so alluring,

alluring, where ye have this easy method of setting all matters right at the last ?——

Besides, every Superstition hurts Religion, but every Superstition does not destroy it.

Should your enemy scar you over the face, should he lame one of your limbs, and lop off another, maimed and disfigured as you would be, you might still contrive to hobble on through life. But if his dagger once reaches your heart, your death is inevitable——In like manner, there are Superstitions, which may properly be called the *maimings* and *disfigurings* of Religion, which only spoil the beauty and excellence of it. And there are others, which strike at its vitals ; the very being of it is destroyed by them.

It seems, for instance, strangely absurd for a man to persuade himself, that the
favour

favour of the supremely-excellent Father of Wisdom and Goodness shall depend on our bowing in one particular way; on the offering of our devotions towards one Quarter of the heavens, rather than towards another. It appears to be still a greater absurdity to believe, that a Wafer, though to the touch, to the taste, a Wafer still, has nevertheless, by virtue of the Priest's words been changed into the real body and blood of our Blessed Saviour. But notwithstanding, absurd as these things are, I conceive there may be men, who—through prepossession—or mistaken reverence for authority—or incapacity—or dislike of the trouble of inquiring—may sincerely hold these strange opinions, without being altogether irreligious, or dishonest.

But if men are once, under the pretence of religion, set loose from all the obligations of humanity—if they are taught, that they may neglect every duty,

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that

that they may do every wrong, that they may spend their days in contempt of every virtue, that adorns and blesses Social Life, and yet that, by the laying out of some few hours, of some few minutes at the time of death——by the practice of certain austerities——by the participation of one or two Sacraments——and the celebration of a score of Masses——all this is to be cancelled——if, in short, we are made to believe, that the *savage* and *brutal* Mind, though without the least amendment wrought in it, though still in its *savage* and *brutal* state, can by any disguise whatsoever be rendered acceptable to UNCHANGEABLE TRUTH, and UNBLEMISHED PURITY——then is All, that can deserve the name of Religion, totally at an end ; it is the utter extirpation of it. It is, in fact, the thinking to please God by being most unlike to God ! the honouring Him by blaspheming Him ! the serving Him by rebelling against Him !

This,

This, my beloved brethren, is a matter of the nearest concernment to every one of you. The interest of your immortal souls is at stake. Let me then entreat you, follow me with attention through the few observations, which I shall here make to you.

There is, I hope, scarcely occasion to mention to you, that we consist of a Soul as well as of a Body — our Body, gross, earthly, perishable — our Souls, spiritual, heavenly, immortal. By means of the One, we are blessed with noble powers, we are capable of exalted pursuits. In consequence of the Other, we have mean desires and low appetite, given to us merely with a view to our wants and weaknesses here below.

The true end therefore of Religion is to improve and refine this our Spiritual Part ; to engage us to cultivate and strengthen the powers It is endowed with ; to point out to us far higher pursuits,

and inspire us with far nobler desires, than are to be had from the enjoyments, and interests, and connexions of this world. In a word, to exalt our hopes and affections, and to form us to the admiration and love of things good and excellent—and, above all, to conduct us to the knowledge of the SUPREME ORIGIN OF ALL GOOD AND ALL EXCELLENCE, the EVERLASTING EVER-GRACIOUS FATHER OF ALL—to teach us to apprehend his adorable Perfections, his Justice, his Purity, his Mercy, his Wisdom, his all-encompassing Power, his all-preserving Providence, to instruct us to transplant into ourselves, as far as the infirmity of human nature may permit, some distant resemblance of those his high Excellences, which we may be capable, however faintly, of imitating, his Holiness, the Delight he taketh in making happy, his Love of Order and Truth.

But

But, caught by the alluring objects, with which this world presents us, we suffer our meaner lusts to take the lead; we give ourselves up to appetites, which, having been designed merely for *temporary* purposes, should only be used in sub-serviency to the Mind, and which, when allowed to rule, sink and disgrace it. And thus, instead of considering that we are akin to Angels, we take up our lot with the Creatures of the earth. The faculties of the Soul, no longer employed properly fall from their dignity, and become the ministers of our lowest appetites. Pride, Lust, Cruelty, take possession of us; and soon are we found to be far worse than even "the brute, that perisheth," because, from our abilities of mind, capable of working far more extensive and lasting mischiefs.

What Power, then, shall restore again the mind, thus despoiled of every thing, that could have made it great and happy!

What

What Power, indeed, but His, who first formed it and endowed it for happiness;

And this, therefore, has the Father of Mercies been graciously pleased to do in the glorious work of our Redemption: He sent his own Son to repair the breaches, which Sin had made—He opened to us anew the Dwellings of Joy and Peace, the way to which we had lost—He encourages us, He invites us, to return from the paths of misery and of death—He works upon our minds, He assists and strengthens our faculties by the impressions of his Heavenly Grace—and, wonderful display of Goodness! He even cheers us, when desponding and cast down in guilt, with the most affectionate tenderness, pronouncing pardon unto all, though the greatest sinners, who shall return unto Him sincerely—how deep soever our guilt may have been, however
many

many our transgressions, if with real abhorrence of them all, and with minds truly amended, we, in the name of the Blessed Redeemer, whom he has given to us, sue for forgiveness, “most assuredly shall all our sins be taken away, saith the Oracle of Mercy, and every transgression blotted out.”

But should we, without any such abhorrence of our former guilt, should we, which hearts still wedded to sin, expect by any *arts* we may practise, or *intercessions* we may employ, to obtain favour before God, we deceive ourselves. The Prince of Heaven speaks no other language. His Holy Apostles speak no other.

Some future opportunity may offer of shewing you, how full and clear the Voice of Scripture is with regard to this important matter.

And

And surely, except your notions of the Almighty are the meanest, and your remains of reason altogether clouded over, it cannot be, but ye must perceive, that the Vicious Mind, unrecovered from its Viciousness, never can have its place before the Throne of Him, who is perfect in excellence—that it is impossible, that UNERRING TRUTH would pronounce the *crooked* to be *straight*, and *bitter* to be *sweet*—or the EYE OF HOLINESS AND WISDOM have delight in beholding *irregularity* and *defilement*,

Whatever, then, other Superstitions may be, ye see that this Superstition “ of our being to be saved without fulfilling the conditions, on which salvation is promised through Jesus Christ,” is of all others the most dangerous, because it attacks the very Life and Essence of Religion, and makes void the main purpose, for which it was designed, namely,

ly, “ to purify our minds, and to render us virtuous and good.”

A man, I again repeat it to you, may have mistakes in his apprehensions concerning God, his belief may have in it many childish mixtures, and he may add to it many observances insignificant and absurd, and yet he may have an honest heart and humane affections.

But, if we suffer ourselves to be persuaded, that the Divine Forgiveness is to be obtained, not by means of amendment of heart and change of mind, but by certain bodily services, by some fervent supplications at the close of life, by applying to this Saint, and embracing that Relick, by the Absolution, which man bestows—if we are instructed to believe, that there is not a wish, but we may gratify, nor pleasure, but we may indulge in, provided we can procure the holy treasures of the Church to be opened unto

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us

us—nay more, if we may even be dispensed from “ the obligation of loving God,” as some of your Churchmen (*a*) have blasphemously taught, and yet that the Church shall bear us harmless—I say, to hold Doctrines, such as these, is, not the spoiling, it is the final destroying and rooting up, of all Religion. It is a MISTAKE, if we may be allowed to call it by so soft a name, of such a nature that all other Mistakes are nothing to it. It provokes every passion; it inflames every lust. It calls forth the whole Uproar of the appetites; and hardens us to a degree of guilt, from which——dreadful thought! there is scarcely a possibility of returning.

Think then, what name these men deserve, who, knowingly, for the sake of a little paltry gain, or to get the larger portion

(*a*) ESCOBAR—LE MOYNE—ANT. SIRMOND, and other Casuistical Writers among the Jesuits.

Voyez *Letters Provinciales*. Let. 10.

tion of power within their wide grasp, thus deeply, irreparably, injure Those, whose Eternal Salvation they pretend to be watching over.

Neither is this an injury, that affects them only of your unhappy Communion——it reaches to us all——it spreads its baneful influence over the whole land——and bears against those very laws, which were meant to be the bulwarks of the General Happiness.

For with you, Religion, a considerable part of whose excellence it is, that it tends to advance the beauty and enjoyments of Social Life, by teaching men “to live soberly and righteously, and “godly in this present world”——this very Religion of your’s, I say, acts to the overthrow of all these important purposes, by assuring us, that the Church has Reconciliations and Pardons in her power, which she can dispense to whom

the will——that it matters not, how we live, but rather how we die——and that, though guilty of every outrage, and black with every lust, we may nevertheless, by the Priest's management, be at once *tricked up* into Children of God and Inheritors of his heavenly kingdom.

Even in the case of the most flagitious Offenders, of those, who die by Sentence of Law, is not this very Sentence oftentimes, by means of these Practices, rendered nearly of none effect?

The use of Human Laws is to restrain men from Acts of Violence and Dishonesty, by adding the terrors of temporal punishments to those, which Religion declares unto us. And particularly in the case of capital pains, the sharpness of them is much encreased, and the example rendered infinitely more affecting, by the consideration of the gloomy prospect to the Wretch, who dies convicted
of

of a crime, against which the Wrath of the Almighty stands expressly denounced.

Now, if the Priest is permitted to *step in* between the Law and the Criminal—to rescue him, as it were, out of the hands of Justice—and to remit, of his own authority, the bitterest part of the condemnation—does he not altogether defeat whatever might be salutary in the punishment, with regard to the Criminal, and the wholesome example, that might arise from it to Those, who may stand in need of such warnings?

As to the Example, the matter is evident. Let the People be once persuaded, that the Reconciliation of the unhappy Sufferer is effectually secured, and his pardon sealed in heaven, will not his death excite less dread? his crime less abhorrence? and will they not be apt to think lightly of the committal of actions, which, whatever may be the rigour of
human

human tribunals, are so easily *passed off* before the tribunal of the Almighty? (b)

Nay, the very best among you, will ye not be induced to think favourably of the offender “whom” ye are told “God has forgiven?”—and when ye behold the inhuman Ruffian, the son of rapine and violence, transformed into the “accepted Child of Grace”—when ye see him, in full assurance of Mercy, on his way, not so much to Execution, as to the Abodes of the Blessed—will ye not look on the punishment he is about to undergo,

(b) “L'idée d'un lieu de recompense.” says the excellent Author of *L'Esprit des Loix*, “emporte nécessairement l'idée d'un séjour de peines; et quand on espere l'un sans craindre l'autre, les Loix Civiles n'ont plus de force. Des hommes, qui croient des recompenses sûres dans l'autre vie, échapperont au Législateur; ils auront trop de mépris pour la mort. Quel moyen de contenir par les Loix un homme, qui croit être sûr, que la plus grande peine, que les Magistrats lui pourront infliger, ne finira dans un moment, que pour commencer son bonheur?”

Esprit des Loix. L. 24. c. 14.

dergo, as a matter exceedingly insignificant?—will ye not almost forget the misery he has occasioned, and the blood he has shed?—and your heart break out into secret wishes, that, as to the concerns of another life at least, “ your
 “ latter end may be like his.”

In relation to the Criminal, your Priest doubtless will tell you, “ that it were the
 “ highest cruelty not to sooth his afflicted
 “ ed soul in this his hour of distress,
 “ and, besides the Terrors of this world,
 “ to leave him to contend with those also
 “ of a world to come.”

But there are they, say the Holy Scriptures, whose “ tender mercies are
 “ cruel.” And never certainly was this expression more properly applied, than it may now be to those *unavailing* expedients, with which these miserable men are generally deluded. For, hardened as their minds may be, surely it is not impossible

possible to make some impression on them ; it surely is not altogether impossible to enable them to see their guilt in all its black colours, and to render them sensible of the destruction, that is bursting over them.

Were the Priest therefore, instead of encouraging them to place their hopes in That, in which there is no power to save, in a semblance of humiliation, in temporary fits of zeal, in the going through certain forms, and the being admitted to certain rites—were he, honestly severe, to urge to them “ the “ terrors of the Lord”—to display before them the exceeding wickedness of those crimes, of which they have been guilty—to convince them, that it is only by a total change of mind and affections, that they are to hope for mercy through Jesus Christ—that this Change, a Change wrought in *minds*, such as theirs, spoiled by a long course of vice, is a work
of

of utmost difficulty, and not to be effected, but by a more than common portion of the Divine Grace—and that, in order to obtain this heavenly assistance, they must seek it “carefully with tears,” with unfeigned sincerity of heart, and deepest abhorrence of what they have done, casting off every concealment, and revealing, without the least reserve, all their past misdeeds, “what schemes they were engaged in and, what confederates they were joined with”—and, amidst all this, were he to open to them some distant prospect of forgiveness, on condition of this *undisguised* repentance—to tell them, that He, to whom their application is to be made, is a God, who “has not pleasure in the death of the wicked, but that the wicked turn from his way and live”—and, with all, forbidding them all presumptuous assurance, and even, in cases of extraordinary guilt, and especially, in cases of murder, refusing them peremptorily, as was the

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practice

practice in the earlier days of Christianity, the Peace of the Church, and the participation of the Holy Sacrament, that they might be the more effectually sensible, how great their crimes ! and how dangerous their situation ! —

Were the Priest to deal thus with them——“it were exceedingly severe,” ye may possibly imagine——but say rather, “it were the highest instance of “humanity.”

In desperate diseases, the tenderest man will prescribe violent remedies, because nothing but violent remedies will be of use. The Profligate, in like manner, such as they, of whom I have been speaking, is not to be wrought upon, but by the harshest methods. Make “the ob-
taining of mercy” easy to him, and you harden him.

Think

Think also, what an affecting sight an Offender, thus dealt with, would probably afford.—a melted suppliant, on his way to death ! stricken through by his transgressions ! sunk down in deepest anguish ! and with unceasing tears, with sharp cries perhaps, suing for that mercy, which, however in hopes of it, he is far from being certain of finding !

Such a sight would harrow with fears the soul of the boldest Offender. And 'tis likely, that one Execution of this sort would be to the full of as much avail, as a score of those, with which the Populace now usually *feast* themselves.

But I mean not to insist, at present, on the Civil Advantages, which would doubtless result from this kind of method. What I am now chiefly pleading for is, “ the merciful regard due to the hapless Criminal.” For surely, in the eye of reason, much fairer is the prospect of happi-

piness to him, who dieth thus humbled and repentant, than to the *assured* Offender, who, buoyed up by your Priests, goes this awful journey in saucy triumph.

And now, my beloved brethren, have I aggravated matters?—I make you my witnesses—Does not your own experience tell you, that the Practices of your Priests are what I have here said?—and is it not beyond controversy, that your Pope and his Emissaries employ their utmost earnestness in supporting these bold pretensions, “that the Church has the dispensing of Pardons,” “and that these Pardons are ratified above?”—The Decisions of the Council of *Trent* prove it abundantly.

If then it appears from the Gospel, that the Priests are impowered from Heaven to pronounce the Forgiveness of God unto Sinners, if by Absolutions, and such like means, they can reconcile

concile Offenders to the Almighty, and render PURE and SPOTLESS in his sight the VICIOUS and DEFILED mind, at the very instant it is VICIOUS and DEFILED ; then it is well.—If not, if ye have the least suspicion, that it may be otherwise, let what is here written claim your serious notice.

I shall for the present rest the matter on this issue ; and shall shortly take occasion to shew you, that I have been far from representing the Tender of Mercy made to us in the Gospel, in a different light from that, in which our Blessed Saviour has set it forth to us.

I am, My Dearly Beloved,

Your truly affectionate

Friend and Brother.

*January 1,
1767.*

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